

ease and being content or having peace? 2. Was it wrong for these people to have fine homes and beds of ivory? 3. In what consisted their sin? 4. What shows that they were an intemperate people? 5. Is our nation guilty of any of these sins? 6. Is it more of a sin now than it was then? 7. Will these sins always go unpunished?

#### Lesson Points

1. God tries many ways to keep back his people from going on to their own ruin.
2. There are far greater and better things in this world than luxury and pleasures.
3. Righteousness exalteth a nation but sin is a reproach to any people.
4. Sin brings its sure and terrible penalties, however secure people may feel in it.

#### Helpful Illustrations

"*Ye that put far away the evil day.*" There are still those who think that disbelieving in future punishment will keep the punishment away; that deadening the conscience will ward off the penalty of sin; that refusing to read the Bible will prevent its threatening from being fulfilled. Poor blind fools! as if tearing down the lighthouse would save the vessel from the rocks; as if breaking the alarm bell would put out the fire; as if shutting the eyes to the precipice would make the path safe.—*Peloubet.*

"*That drink wine in bowls.*" The Arabs have a tradition that soon after the flood a spirit appeared to Nohus (the Arabian Noah) and taught him the art of manufacturing wine from grape-juice. "This beverage," said the spirit, "is a liquid of peculiar properties. The first bumperful will make you as tame as a sheep. If you repeat the experiment, you will become as fierce as a rampant lion. After the third dose you will roll in the mud like a hog."—*F. L. Oswald.*

*Indifference to claims of God and man.* An atheist being asked by a worldly professor of Christianity how he could quiet his conscience in so desperate a state, replied: "As much am I astonished at yourself that, believing the Christian religion to be true, you can live so much like the world. Did I believe what you profess, I should think no care, no zeal, enough."

*Prosperity is often the road to ruin.* Mr. Cecil had a hearer who, when a young man, had solicited his advice, but who had not for some time had an interview with him. When Mr. Cecil met him he said, "I understand you are very dangerously situated."

His friend replied, "I am not aware of it, sir."

"I thought it was probable you were not, and therefore I have called on you. I hear you are getting rich. Take care, for it is the road by which the devil leads thousands to destruction."

Beecher wrote: "It is one of the worst effects of prosperity to make a man a vortex instead of a fountain, so that instead of throwing out he only learns to draw in."

The masters of men are first masters of themselves.

### SUCCESSFUL TEACHERS

P. H. Bristow.

To a friend and fellow worker in Tennessee, asking how it is possible for the officers to get the enthusiastic support of the teachers in a Sunday-school, let me send answer through the columns of *The Superintendent and Teacher*. The more the Bible is studied by the sincere student, the more will that student become satisfied that he understands very little about it. If the meaning of each word is not weighed carefully, something will be lost which ought to be known. So the more the officers of a school understand the truth of this, the more they will insist on having teachers who will study, not only the lessons, but the whole Bible. Insisting on that, the best material for teachers will inevitably come to the service. The closest students of the lessons will be the most loyal and enthusiastic teachers, for the Bible plainly teaches as a duty, loyalty to those in authority. The day is long passed when "any one" will do for a teacher in a Sunday-school. In a recent talk with some of the workers in our school, the question was asked, "What are the elements of success in a good teacher?" We discuss such questions as these in our business meetings, and make them fully as interesting as a session for the study of the lesson. One of the sweetest-spirited meetings of the past month was a business meeting of twenty minutes, when we were planning for enlarged work. My answer to the question above referred to embodied the thoughts which I put in better form in the remainder of this article. If you will excuse the form, I will use alliteration, which is sometimes, I admit, overdone, but in this instance serves my purpose. Here is my answer—not new at all, but, maybe, put in a way to make it clear:—

The successful teacher—and it is the successful teacher who helps to make a school a success—should be prayerful, prepared, punctual, patient, practical, personal.

It was said at once, "Why, of course, they should be." Yes, but are they? Let us see what it means. The object of all Sunday-school teaching should be to save souls. We are met, I know, with the broad assertion of even some ministers, that boys and girls should not be urged to come into the kingdom by being asked to acknowledge Christ and unite with God's people. They claim that the Sunday-school is purely an intellectual training school—or should be—where simple knowledge of the Bible is to be taught. We, in our school, prefer to think that the object of all the work should be to save the boys and girls, the young men and women, and those of all ages. To do this, the teacher must be *prayerful*. First of all there should be prayer for self; for wisdom, guidance, humility, tact, gentleness, and the power to impart knowledge. There should be prayer for the souls of the class, scholar by scholar, name by name. Tell the Lord you want the soul of that scholar for your hire, on a certain day. There is such marked evidence of answers to such prayers with us

that we do not question the practise. Somehow and somewhere, sooner or later, the answers come.

The teacher must be *prepared*, to have any success. To know the lesson is important, but not *all-important*—at least, that is not enough. Of course, *not* to know the lesson is fatal. The preparation must be made largely in the mind of the teacher; but surely that mind must be open to receive every possible good suggestion, from all sources. A superficial knowledge of the lesson is as bad, if not worse, than ignorance of it. The half-prepared teacher may make statements for facts which are not facts, and which do untold harm to the minds of children. They would not purposely do it, of course, but do it through ignorance. The teacher who wishes to be prepared will not only study the lesson and all references bearing upon it, but will seek for the best "helps," and then will attend the meetings for the study of the lesson, and taking all knowledge thus gained, will classify it and prepare it for a particular class. Thus equipped with *prayer* and *preparation*, the teacher will have two important elements of success.

But in addition to these elements, the teacher must be *punctual*. Coming into the class during the opening exercises, or possibly after the teaching of the lesson has begun, when scholars have become restless or have become interested in something foreign to the work of the hour, puts one at great disadvantage, and in my mind raises the question whether absence for that session would not be preferable. "Better late than never" is not a good motto for a Sunday-school teacher; and we are disposed in our work to transpose it so that it will read, "Better never than late." The punctual teacher teaches, by example a very important lesson. If the teacher is present when the members of the class come in, their minds may be directed at once to the duty of the hour; so that when the minute arrives for teaching the lesson, everything is in readiness, and time does not have to be lost in calling the minds of the scholars back from bicycle riding, baseball, new clothes, or the latest novel. Punctuality shows an interest, and interest begets interest. The habitual tardy Sunday-school teacher ought to reform on that point, or resign. You tell me that is too harsh; but it is the truth. You say, "She is such a fine young woman, or he is such a good man, I cannot let them go, but would rather get along with their tardiness." It is a mistake. The punctual teacher may not be so brilliant, but is in earnest, and that often means more in the way of success than brilliancy.

Who would deny that a teacher should be *patient*? Not only patient in preparation, and that means a great deal, but patient under the administration of the affairs of the school; patient with one's own self, and wonderfully patient with the class. Lose your patience in the class, teacher, and in the minds of at least some of the members you lose a certain kind of influence which